

ALEXANDER
THE CORRECTOR'S *Crisden*
HUMBLE ADDRESS *K (11/13)*

AND
EARNEST APPLICATION
TO OUR
Most GRACIOUS KING,
THE RIGHT HONOURABLE
The HOUSE of LORDS,
AND THE HONOURABLE
HOUSE of COMMONS;

Shewing the necessity of appointing a *Corrector* of the People, or taking some effectual measures for a speedy and a thorow *Reformation*; and that this important affair requires the serious and immediate consideration and vigorous and effectual resolution of his *Majesty* and both Houses of Parliament.

With some Account of ALEXANDER THE CORRECTOR the Author of the much esteemed *Concordance of the Bible*; and an Account of the Prophecies of some pious Ministers of the Gospel, foretelling that ALEXANDER'S Afflictions are designed by Divine Providence to be an Introduction and Preparation to his being a JOSEPH and an useful prosperous Man.

Fear thou not, for I am with thee: be not dismayed, for I am thy God: I will strengthen thee, yea I will help thee, yea I will uphold thee with the right-hand of my righteousness. Isaiah xli. 10.

L O N D O N,

Printed for the AUTHOR: And to be had of J. JACKSON in St. James's-street, J. Fox in Westminster-hall, A. Dod without Temple-Bar, and J. Lewis in Peter-noster-Row, and at the Pamphlet-Shops at the Royal-Exchange.

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ALFRED

THE CORRECTOR

HUMBLE ADDRESS

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THE STATE OF NEW YORK, in SENATE,
January 10, 1894.
REPORT
OF THE
COMMISSIONERS OF THE LAND OFFICE,
IN ANSWER TO A RESOLUTION
PASSED BY THE SENATE,
MAY 1, 1893.
ALBANY: JAMES BRADY, STATE PRINTER.
1894.

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ALEXANDER THE CORRECTOR'S

Humble *Address* and earnest *Application* to his
Majesty and both Houses of Parliament.

Basinghall-street, March 25, 1755.



It may be expected that this *extraordinary Address* will be highly censured by some unthinking persons, who do not consider that in cases of great danger and difficulty extraordinary methods are to be used. It may be sometimes prudent to pull down or blow up a house to save several houses adjacent from being destroyed by fire; and it is sometimes found necessary to throw the cargo into the sea in order to save the ship and men from going to the bottom. The degeneracy and corruption of the nation is very evident to all who have any sense of religion or fear of God in their hearts: and it is certainly the duty of all who have any real regard to the honour of God, the advancement of the kingdom of the blessed Redeemer, and love to their own immortal souls and the souls of others, to be zealous for the *Reformation of the People.*

The *Corrector*, trusting that he is under the direction of a *gracious Providence*, humbly begs leave to discharge his conscience by this *Address*, earnestly praying that God may incline our gracious *King and both Houses of Parliament* to exert themselves in this important affair, and to remember that a *thorow Reformation of the People* is as necessary for our protection and safety, which must come from God alone, as our ships of war and other preparations are for protecting and defending us from the tyranny and power of the great *Disturber of Europe.*

With the greatest humility and respect the *Corrector* begs leave to apply to his *Majesty and both Houses of Parliament* about this important affair of the *Reformation* of a sinful People. His character for great integrity, and his constant affection to his *Majesty* and the *Protestant Succession*, settled in his illustrious family by the great and excellent King *William*, and his being honoured by God to bless the world with a very useful book, a *Concordance of the Bible*, will, it is hoped, incline all persons to put the best construction upon this application, for there is not the least design to shew any disrespect by

this *extraordinary address*, which may be said to come from an *extraordinary man*, whose history is hardly to be parallel'd for uncommon afflictions, and Providence's most graciously delivering him out of them. A private audience of some great men in power having been often denied, the *Corrector* is obliged to take this method, and not to drop this affair, which his conscience directs him to pursue to the utmost.

It is evident that for many years infidelity and impiety have greatly prevailed among his *Majesty's* subjects: It is generally observed that atheism and vice increase more and more, if effectual measures are not taken to stem the torrent of those two dreadful evils.

The *Corrector* begs leave to mention what the *Convocation* said to his *Majesty* in their Address, dated *November 26, 1754*. "We see and lament the depravity of our times, evidenced beyond all former examples, not only by flagitious actions, but by the publication of writings that strike at the very vitals of all religion, and shake the foundations of civil government. We engage ourselves to your *Majesty*, that we will exert ourselves to the utmost to maintain the honour of our most holy faith, by instilling the principles, and urging the great motives of it upon the consciences of men, by these means doing all in our power to preserve the peace and prosperity of the public, and strengthen the hands of the magistrate in the execution of those good laws, which have been formed with so much wisdom against irreligion, profaneness and dissoluteness of manners."

His *Majesty* by his answer commends the *Convocation's* zeal against the increase of *immorality and the publication of impious writings*; and he is graciously pleased to declare, *that it shall be his constant care to discourage licentiousness and infidelity.*

It is a material question, What are the proper means to bring about a *speedy and a thorow Reformation*? This is a question not easily answered: But *Nil desperandum est CHRISTO duce, et auspice CHRISTO: We are not to despair of any enterprise when CHRIST is to guide and prosper us.* We are to look earnestly to GOD for his direction, assistance and blessing, and to be vigorous and diligent in the means that tend to a *Reformation*. Those in the highest stations in church and state should think most seriously about the salvation of their own souls, and then they will be concerned for the souls of others. A *National Fast* for humiliation and prayer is very proper, if we are enabled by grace to keep it as we ought to do.

do. Profane swearers, sabbath-breakers, lewd men and women, and other notorious sinners, are to be restrained.

Magistrates are to be *exemplary*, and are not to be guilty of *swearing* and *sabbath-breaking*, as is sometimes the lamentable case; and they ought to perform their duty according to their solemn oath. Were religion a step to preferment, and irreligion a bar to it, the Nobles and others would behave in a regular and religious manner. *David* the king of *Israel* declares, *that he will not know a wicked person, and that he that walketh with a perfect heart shall serve him. He that worketh deceit shall not dwell within his house: he that telleth lies shall not tarry in his sight.* The preachers of the Gospel ought to *search the scriptures and their own hearts*, those two necessary books, and to be much concerned about their own salvation and the souls of their people.

If we become a religious People, then the horrid crimes of Murder and Robbery will soon cease; for it is but lopping the branches to cut off a few guilty persons, while there is a general want of a sense of religion among the People. *Example is known to be more powerful than punishment itself.*

Those are truly noble who are truly good; therefore those of the highest dignity and stations ought to be *exemplary*, and to follow the good example of the late excellent *Prince of Orange*, who attended public worship twice on the Lord's-day, and took care that his family should do the same, making them sit in the pew round him. When he was congratulated in *Holland* by an eminent *London Minister* upon the honour of being appointed *Statholder*, he answered, *He did not regard the honour of being appointed Statholder, but hoped that it was for the glory of God and the good of the Protestant Religion.*

In ancient *Rome* there were *Censors* or *Correctors* of the People. The *Censor* or *Corrector* was reckoned a *prime Magistrate*. A great part of their business was to inspect and correct the manners of the People. The office was first appointed in the year of *Rome* 311, and continued for several hundreds of years. The *Consuls* were too much taken up about other matters to be at leisure to look near enough into the behaviour of the People. A person of a good character was elected into the office of *Censor*. The term of the office was at first established for *five years*. The *Reformation* of the People was the chief part of the office of the *Censors*, but *Cicero* mentions their numbering the People and other particulars.

The *Corrector* of the People ought to be a man of great integrity, and to make it his chief aim to promote the happiness of the People in a civil and religious respect. It is necessary that he be a man of great meekness and a lover of peace, and

of all those who regard the vitals and essentials of religion. All divisions and parties are to be discouraged by him, and all true Christians who bear CHRIST's image and are truly pious and of a Christian conversation are to be loved, of whatever denomination they may be. It hath been said by a reverend and learned gentleman of the established church, *That those in power cannot put the place of Corrector into an honest man's hands than into Alexander's.* And it was said by another person, *That all who know Alexander will say so.* The laws of GOD and the nation are to be the *Corrector's* rule, and he ought to act in a just and compassionate manner imitating the tenderness of a father to his children, and to have such a temper and conduct as may convince the People that his principal aim is their real happiness. If the fear of GOD be rooted in his heart, that will incline him to act from right principles, motives and ends.

Alexander is possessed of a list of all the *Post-offices* in the six *Post-Roads* in *Britain*, in order to correspond with the *Post-masters*, that they may give him intelligence and answer the questions he puts to them. The *Clergy*, *Justices of Peace*, and others, are to be his correspondents when occasion calls for it. Persons, whether of a higher or a lower rank, must behave well. Those that are in superior stations ought to set good examples, and to live in the fear of GOD as the scriptures and the christian religion direct.

London, the great metropolis of the nation, must be first reformed; for the whole nation generally follows the example of the *Londoners*. The *Corrector* will aim and endeavour to put a stop to *profane swearing* and notorious *sabbath-breaking* in the *City* and within the *bill of mortality*. He is to endeavour to introduce a religious temper and conduct among them. We are always to trust and depend upon GOD for direction, assistance and success, whose power hath often wonderfully appeared in making use of weak instruments to bring about great and important purposes. *Except the LORD do build the house the builders build in vain.*

The *Corrector* is sensible that he, as all the race of fallen *Adam* are, is a fallible creature and liable to errors; therefore it is not fit to give him or any person an absolute power over those that are partakers of the same human nature. His chief aim is to do good, and, as he is willing to be under any limitations consistent with the public welfare, it may be proper that he be directed by the *King and Council*.

It is humbly conceived that a bill ought to be drawn up and brought into Parliament, and doubtless various amendments will be made in this extraordinary bill.

It may be supposed that the first question upon bringing in the bill will be, Whether a *Reformation* is necessary? But this is too evident to admit of a long dispute. The members will soon be convinced of this as his *Majesty* and the *Convocation* are.

The next question is, Who shall be the *Corrector of the People*? Perhaps one member may propose *Alexander the Corrector*, and this motion may be seconded by several members. But it may very possibly be said by some one: *Alexander* has been in the academies of *Bethnal-Green* and *Chelsea*: And is he to be chosen *Corrector of the People*? To this it may be replied, That it is the ordinary method of *Divine Providence* to humble before he exalts, to cast down before he raises up; and the inspired *Solomon* says, *Before honour is humility*.

Joseph the son of *Jacob* was called a *Dreamer*, hated by his brethren, let down into the pit, sold to the *Midianites*, and by them sold to *Potiphar* an officer of *Pharaoh*, and was afterwards falsely accused by *Potiphar's* wife and cast into prison. And *Alexander* the son of *William* was falsely accused of insanity by some unthinking persons, who little expected that he who behaved with the mildness and meekness of a *Moses*, could upon proper occasions act with the undaunted courage and resolution of an *Alexander*. Their notion was void of all foundation, for many instances might be produced in history of persons of the meekest tempers having acted with a valiant and heroic spirit when urged thereto: *The Lamb has been often turned into the Lion*. But what hath greatly astonished *Alexander* is the pride and obstinacy of those unthinking criminal men, who, instead of confessing their first error as true christians ought to have done, have acted like wicked children who endeavour to conceal one lie by many more.

Alexander is of opinion that *Divine Providence* purposes to make him *Corrector of the People*, it having been set home so often upon his mind in prayer and at his best and most serious seasons. It is acknowledged that this is a time when prophecies or presages of what is to come to pass are very rare and uncommon; but no person can justly say that they are impossible, for *GOD* may use them upon some important occasions for wise ends and purposes. It must be acknowledged by all that the *Corrector's* scheme is a good scheme, and that it will tend to the great happiness of the *People*, if *GOD* prosper him in it: And it may be very well executed if his *Majesty* and his *ministers* and others in power are as zealous as the *Corrector*. It is the duty of all persons to use for the best purposes

purposes the power of doing good that *Divine Providence* puts into their hands. The *Corrector* above a year ago, on occasion of the Bishop of *Worcester's* speaking in the honourable house of LORDS of the *horrid crimes and sins of the People* and the necessity of a *Reformation*, heard the *first Minister* declare that he would gladly agree to any method for the *Reformation of the People*. The scheme now offered is not attended with the charge of building one *ship of war*. And if we continue in our sins, and provoke GOD to be against us, all our *ships of war* cannot protect us and deliver us from the power and tyranny of *France*.

If there be a willing mind and if we trust in GOD for help, we shall be able to surmount all difficulties. The nation can *build bridges, fit out ships of war with great expedition, purchase whole streets, pull down houses, and build new streets*: And no doubt if we trust in GOD and undertake a *Reformation* with a willing and resolute mind, all difficulties will be conquered. It must be owned that as it is difficult to cure the human body of an inveterate disorder, so it is the same in the body politic. But we are to proceed in this business with courage and chearfulness, being assured of protection and success from GOD, who is the allsufficient and almighty GOD, and is able to bring to pass his purposes, and to work wonders in this age as well as in former generations.

It is to be carefully observed that the *wheels of Providence* are said in *Ezekiel's* prophecies to be lifted up from the earth, and to be high and dreadful. *Ezek. i. 18, 19*. This is to teach us that GOD's wisdom is infinite and unsearchable, and his *Providences* full of mystery. Sometimes the *wheels* move in an ordinary way, and then they may be said to move upon the earth. Sometimes GOD goes out of the usual road, and acts in extraordinary ways, and in unaccountable methods that reason cannot reach, nor the short line of human wisdom fathom; then the *wheels* are said to be high and lifted up from the earth. Who can trace GOD in his motions, whose ways are far above out of our sight? But though clouds and darkness are round about him, yet righteousness and judgment are the habitation of his throne. How little could be seen of what GOD was doing when *Joseph* was in the pit at *Dothan*, and less in the dungeon in *Egypt* when he was laid in chains for his chastity? GOD's *Providences* are ever righteous, but sometimes very mysterious.

It is said that the *Corrector's* life hath been full of wonders, and that the end will be glorious. GOD's ordinary method of

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Providence is to cast down before he raises up. The *Corrector* is ready to answer all proper questions, and he hopes that all prejudices against him will be at least suspended, and that persons in power will be pleased to see him and to hear what he hath to say, and it is hoped that it will be their immediate aim and desire to act in such a manner as may be *pleasing to God and peaceful to their own consciences.*

WE might look back to some discoveries of *Providence* about this important affair many years ago; but, for brevity's sake, we shall at present only abridge the following letter written *September 8th, 1753*, by the *Corrector* to a learned and pious friend Mr *George Canon* schoolmaster at *Truro* in *Cornwal*.

“ I received both your letters : That by post came to hand
 “ the 29th of *August* last, and that by *Jonathan*, who is
 “ a very pious youth, the 30th being next day. I provid-
 “ ed for him a lodging in a religious family.—*The time*
 “ *is at hand, the set time to favour Sion : They shall prosper*
 “ *that love Sion : Peace be within her walls, and prosperity*
 “ *within her palaces, through Jesus Christ. Amen.*

“ A friend of yours has been many years *Corrector* of the
 “ *Press*, and he is *this day* by a wonderful *Providence* ap-
 “ pointed *Corrector Populi*. It is the opinion of an emi-
 “ nent *London Minister* that he is the best *Englishman* who
 “ reforms the nation, whether he be born in *Cathness* or
 “ *Cornwal*.—I pray that your little hill of *Sion* at *Truro*
 “ may prosper, and that grace, mercy and peace may be
 “ multiplied on you and Mr *Walker**. I intreat that you
 “ may both earnestly and constantly pray for me, that I
 “ may be divinely anointed ; and that as *GOD was with*
 “ *Moses*, and all his anointed servants, *so he may be with me ;*
 “ for he hath said *that he will never leave me nor forsake me,*
 “ *and faithful is he who hath promised : For the Lord our*
 “ *GOD, he is GOD, the faithful GOD, who keepeth covenant*
 “ *and mercy with them that love him and keep his command-*
 “ *ments to a thousand generations. Fear thou not, be not dis-*
 “ *mayed, I am thy GOD. His covenant is well-ordered and*
 “ *sure, and this is all my desire. Ainsi soit-il. Amen. Le tems*
 “ *aproche.*—May the grace of our LORD *Jesus Christ* be
 “ with us and all the *Israel of GOD* and the great numbers
 “ to be brought into the Church of *CHRIST* in the day of the
 “ Mediator's power by the operations of his *SPIRIT. Amen.*

* Mr *Walker* is the minister of the established church at *Truro*, a serious and successful preacher of the gospel. Hundreds have been converted under his ministry. *Jonathan*, a very pious youth, is one of his converts: He coming up to *London* was heartily recommended to the *Corrector* by Mr *Canon*, who is also of the established church and was the great instrument in enlightning the reverend Mr *Walker* in the truths of the gospel.

THE *Corrector* in last *February* having waited twice on the Right Honourable *Stephen Theodore Janssen, Esq;* *Lord-Mayor* of *London*, was very kindly received; his *Lordship* being truly disposed to promote the honest desires and designs of the *Corrector* about the *Reformation of the People*. The following Letter from the *Corrector* to the *Lord-Mayor* is very proper to be added in this place :

“ MY LORD,

“ I Humbly thank your *Lordship* for my gracious reception at the mansion-house on *Friday* last the 14th instant, when you took notice of my being a *brother-stationer* and treated me with greater kindness and freedom than is often met with from persons in your high station. Your *Lordship* was pleased to take notice of the letter I wrote to you some days before the last *Lord-Mayor's* day, wherein I shewed that it would greatly tend to the *Reformation of the People* if magistrates would give a good example ; and you was graciously pleased to mention wherein what I recommended had been observed by your *Lordship* and my *Lady-Mayors* in relation to the *Sabbath*. And if persons of so exalted stations regard the *Corrector*, it is hoped that others will follow their good example.

“ I then opened to your *lordship* the extraordinary affair of my being *Corrector of the People*. I have been convinced since *September 8, 1753*, that God in his sovereign and gracious *Providence* hath appointed me *Corrector of the People*. And when I am inwardly satisfied that I have a good cause and a good conscience, and am helped to trust in a good and allsufficient God, I persevere and go on at all times with courage and cheerfulness in the use of means. I am somewhat of a disposition that if I had a *hundred hairs* to hang by, and if *ninety nine* should fail, I endeavour to hang by the *hundredth* ; and if that should fail, I then submit to the will of God. But usually *Divine Providence* wonderfully appears for me, and makes *whatsoever I do to prosper*, especially if it be undertaken by the direction of *Providence*, which I believe to be the present case.

“ GRACIOUS GOD, be pleased to carry on this important affair to perfection by thy continual aid and blessing for the sake of *Jesus Christ*. Amen.”

“ I most humbly beg that your *Lordship* may be pleased more and more to concur and co-operate with me in reforming this great metropolis, whose example, whether good or bad, the whole nation generally follows. It is the opinion of the *Corrector*, that our gracious King and the *Lord-Mayor*

“ of

“ of London are under great and particular obligations to use
 “ all endeavours to promote a speedy and a thorow *Reforma-*
 “ *tion* and a religious temper and conduct among the peo-
 “ ple. The coronation-oath is a sacred obligation on his
 “ *Majesty*, and the oath taken on the *Lord-Mayer's-Day* in
 “ the *Exchequer-Court* may be justly said to be a great obli-
 “ gation upon your Lordship. I humbly hope that this well-
 “ meant freedom will be excused at this critical time, when
 “ we are threatned to be invaded by the great *Disturber of*
 “ *Europe*: For we are by this awful Providence loudly called
 “ to true repentance, to mourn for and to turn from all our
 “ sins to GOD thro' JESUS CHRIST, that we may graciously
 “ obtain pardoning mercy and sanctifying grace thro' the
 “ blood and Spirit of our great and blessed Redeemer.

“ All our *ships of war* without the favour and blessing of
 “ GOD cannot protect us and deliver us from our enemies ;
 “ for the divine oracles tell us that *a horse is a vain thing for*
 “ *safety, but that the eye of the Lord is upon them that fear him,*
 “ *upon them that hope in his mercy.* He is the GOD of the spirits
 “ of all flesh, and he can raise or damp the spirits of men as
 “ he pleaseth. All warlike preparations will be in vain, if GOD
 “ do not direct, assist and prosper. *The great GOD remaineth*
 “ *for ever, and his throne to all generations.* Proper prepara-
 “ tions are to be made and all means to be used, but our trust
 “ and dependence is to be upon GOD to save us ; *for the battle*
 “ *is the LORD's*, and he only can save us, and give us the
 “ victory over our enemies. He humbles one nation and exalts
 “ another as it seemeth good in his sight. We have reason
 “ to be very thankful to GOD, who has often appeared for
 “ us and frustrated the designs of the *Gallican Assyrians* against
 “ us ; and it may be justly said, that we have ground to be
 “ more afraid of our many sins and of the dissolute wicked-
 “ nefs of the age, than of all the forces of *France* and *Spain*.

“ I was yesterday in *St James's Palace* and at the King's
 “ levee, and after the levee one of the noble Lords at court
 “ was very civil to me, and said that he had read my last
 “ pamphlet and that he liked it very well : And moreover
 “ he said that he would do what he could towards my being
 “ appointed *Corrector of the People*.

“ Two ministers of the established church, namely, the
 “ reverend Mr *Falconer* Lecturer of the church in this parish,
 “ *St Michael's Bassishaw*, on sabbath the 9th instant preached
 “ about the *necessity of a Reformation*, which he said was often
 “ spoken of, but nothing yet done effectually : And on sabbath
 “ the 16th instant the reverend Dr *Newton*, Rector of *St*
 “ *Mary-le-Bow* in *Cheapside*, preached about the great depra-
 “ vity

The following Account of ALEXANDER THE CORRECTOR Author of the muchesteemed Concordance of the Bible, and of his Adventures, the first, second and third part, was printed in the Gazetteer of January 21, 1755.

JANUARY 22, and April 2, 1754, two Pamphlets were published, intituled, *The Adventures of ALEXANDER THE CORRECTOR*, price six-pence each pamphlet. And December 24, the third part was published, price one shilling; sold by A. Dodd, and the pamphlet shops at the Royal-Exchange. They contain a wonderful account of the *Corrector's* sufferings, and of the extraordinary appearances of *Divine Providence* in supporting him under them, and delivering him out of them. The *Corrector* is a person of a liberal education and of an unblemished character. GOD in his Providence hath honoured him to bless the world with an excellent *Concordance of the Bible*, which is in great esteem, and is of the highest use to all those who study the holy Scriptures, and particularly to such as are employed in the service of the sanctuary. This *Concordance* was most respectfully dedicated to Queen *Carolina*, and was very graciously received by that great and valuable Princess. Upon receiving it, she smiled upon the author, and said that she was mightily obliged to him. The next day being *November 4*, (the birth-day of King *William* our great deliverer) 1737, the author presented a copy to his Majesty. This was the week before the Queen's fatal illness, and thereby her declared intention of remembering the author never took place.

The name of the *Corrector* is ALEXANDER CRUDEN, M.A. He takes the name of *The Corrector* from his office, having been many years a *Corrector* of the Press, particularly at a great Printing-office in *Wild-Court* near *Lincoln's-inn fields*. It is still the opinion of the *Corrector*, that *Providence* purposes to call him to great and important services; and that the afflictions of *Alexander* the son of *William* have some resemblance to those of *Joseph* the son of *Jacob*, and are designed by *Divine Providence* to be an introduction and preparation to his being a *Joseph* and a prosperous Man.

The *Adventures* are allowed by good judges to be extremely well written and with a constant regard to truth; the *Corrector's* piety and integrity not being called in question even by those who have injured him. The *Corrector's* life has been full of wonders, and, it is supposed, the end will be glorious. It appears in all the parts of his *Adventures* that he is very desirous of being appointed and confirmed by human authority

Corrector

" vity of the age and the necessity of a *Reformation*. This
 " is an extraordinary affair, and the *Corrector* has long forbore
 " to speak out fully about his being appointed by divine Pro-
 " vidence *Corrector of the People*, though it has been long
 " powerfully set home upon his mind that he is the person
 " graciously chosen and ordained by GOD for that important
 " purpose. Surely as *JEHOVAH hath thought, so shall it come*
 " *to pass: And as he hath purposed, so shall it stand.* GOD
 " chooses those instruments he pleases: *And who can say unto*
 " *him, what dost thou?* The great GOD often brings to pass
 " the greatest things by the weakest instruments; for christi-
 " anity was first published and planted by a few fishermen.
 " *Counsel is his, and sound wisdom: He is understanding,*
 " *and he has strength.* He is the mighty GOD, able to
 " execute all his counsels, and to do great and wonderful
 " things in this or in any age or generation: *And when the*
 " *great and sovereign GOD has any eminent work or service*
 " *to do, he either chooses fit instruments or makes them so.*

" GRACIOUS GOD, be pleased effectually to awaken all
 " persons of all degrees to a serious concern about their im-
 " mortal souls and eternal salvation, and to lead them by thy
 " Spirit to JESUS the Saviour and the Redeemer. And be gra-
 " ciously pleased to pour down a double portion of thy Spirit
 " upon thy servant the *Corrector*, and to fit and furnish him
 " with fortitude and strength, with wisdom and grace, to be
 " a happy and successful instrument of reforming the People.
 " Be pleased powerfully to incline magistrates, whether su-
 " preme or subordinate, to co-operate with the *Corrector* in
 " this necessary work, and make them exemplary, and also
 " encouragers of those that do good, and a terror to them
 " that do evil. *As thou the allsufficient GOD wast with*
 " *Moses, so be thou with Alexander, help him to be strong and*
 " *of good courage, and never leave him nor forsake him, but*
 " *always guide and counsel him, bless and prosper him, and*
 " *at the end of his life may it be justly and truly said of him,*
 " *that he hath served his generation according to the will of*
 " *GOD, and is fallen asleep in JESUS. Amen.*"

" That GOD may be with you and bless you, and may
 " give you wisdom and grace to know and do your duty,
 " and may graciously more and more incline your heart, and
 " the hearts of those that have power to favour and promote
 " the good designs of the *Corrector*, is the earnest prayer of
 " him who is with great and profound respect,

Basinghall-street, three doors
 from London-wall, Febr, 21,
 1755.

My Lord,

Your most humble and most obedient servant,

ALEXANDER THE CORRECTOR.

The following Account of ALEXANDER THE CORRECTOR Author of the much esteemed Concordance of the Bible, and of his Adventures, the first, second and third part, was printed in the Gazetteer of January 21, 1755.

JANUARY 22, and April 2, 1754, two Pamphlets were published, intitled, *The Adventures of ALEXANDER THE CORRECTOR*, price *six-pence* each pamphlet. And December 24, the third part was published, price *one shilling*; sold by *A. Dodd*, and the pamphlet shops at the *Royal-Exchange*. They contain a wonderful account of the *Corrector's* sufferings, and of the extraordinary appearances of *Divine Providence* in supporting him under them, and delivering him out of them. The *Corrector* is a person of a liberal education and of an unblemished character. GOD in his Providence hath honoured him to bless the world with an excellent *Concordance of the Bible*, which is in great esteem, and is of the highest use to all those who study the holy Scriptures, and particularly to such as are employed in the service of the sanctuary. This *Concordance* was most respectfully dedicated to Queen *Carolina*, and was very graciously received by that great and valuable Princess. Upon receiving it, she smiled upon the author, and said that she was mightily obliged to him. The next day being *November 4*, (the birth-day of King *William* our great deliverer) 1737, the author presented a copy to his Majesty. This was the week before the Queen's fatal illness, and thereby her declared intention of remembering the author never took place.

The name of the *Corrector* is ALEXANDER CRUDEN, M.A. He takes the name of *The Corrector* from his office, having been many years a *Corrector* of the Press, particularly at a great Printing-office in *Wild-Court* near *Lincoln's-inn fields*. It is still the opinion of the *Corrector*, that *Providence* purposes to call him to great and important services; and that the afflictions of *Alexander* the son of *William* have some resemblance to those of *Joseph* the son of *Jacob*, and are designed by *Divine Providence* to be an introduction and preparation to his being a *Joseph* and a prosperous Man.

The *Adventures* are allowed by good judges to be extremely well written and with a constant regard to truth; the *Corrector's* piety and integrity not being called in question even by those who have injured him. The *Corrector's* life has been full of wonders, and, it is supposed, the end will be glorious. It appears in all the parts of his *Adventures* that he is very desirous of being appointed and confirmed by human authority

Corrector

Corrector of the People. This arises from his ardent zeal to do good, and his compassion to miserable ignorant creatures that have no sense of religion, nor just impressions of spiritual and eternal things, but go on stupidly in great profaneness and gross immoralities.

The *Corrector* dedicated most respectfully the *first part* of his *Adventures* to his Royal Highness *William Duke of Cumberland*; and the *second part* was dedicated, with great and becoming respect, to his most gracious Majesty King *George the Second*. In this *Dedication* to the King, the *Corrector* expresses his great concern to see impiety and irreligion prevail so much among his Majesty's subjects, and great numbers of persons living and dying without the knowledge of *JESUS CHRIST* and the way of salvation declared in his gospel.

The *Corrector* dedicated the *third part* of his *Adventures* with great respect and sincere affection to the amiable Mrs *Whitaker* a Lady of a pious and shining character and of great revenues. This part contains many *Adventures*, particularly the *Corrector's* acting the part of a counsellor in the King's Bench in *Westminster-hall*; and also his religious courtship and affectionate addresses to the amiable Mrs *Whitaker*, whom he most sincerely loves. Nevertheless he discovers his willingness to submit to any crosses or disappointments, hoping to be appointed *Corrector of the People*, which is his darling Plan; for he believes it to be the *Plan of Divine Providence*, and he trusts in *GOD* that he will bring it to pass in the best time and best manner.

The *Adventures* are very entertaining, and on account of the many pious reflexions and a vein of religion running through them are said to contain a great deal of divinity and morality. The *Corrector* discovers in all the *three Parts* of his *Adventures* an ardent zeal for the *Reformation of the People*, and for restraining profane swearers, sabbath-breakers, and other notorious sinners. There is an account in the first part, page 39, 40, and in the second part, page 39, of the prophecies of some pious Ministers, who foretold, many years ago, that *Alexander would be a Joseph and a prosperous man; and that the depth of trouble he hath been in, was designed by Divine Providence to be an introduction and preparation to some great things God has in store for his good and benefit.*

All the *three parts* conclude with fervent prayers to *GOD*, and a becoming application to *George the Second* our Gracious King, that the author of the *Concordance* may properly be declared the *Corrector of the People*; he believing that *GOD* will pour down his Spirit upon him, and make him the happy instrument of bringing about a *speedy and a thorow Reformation*,
and

and that we shall become a *holy and a happy People*. When the *sovereign and great God* has any *eminent work or service* to do, he either *chooses fit instruments or makes them so*.

“ May GOD be gracious to us, and grant this mercy and
“ blessing to these nations, for the sake of JESUS CHRIST.
“ *Amen*.

THE People in general who know wherein true happiness consists, whether Ladies or Gentlemen, will be apt greatly to commend the zealous desires and honest designs of the *Corrector*, and heartily to wish him success. The *Corrector* humbly hopes that the Fair Sex, whom he greatly respects and honours, will favour his good designs by their interest and influence: For at the desire of a very agreeable Lady, *June 25, 1754*, he began to make a list of the Ladies, who desire that *Alexander the Corrector* may be appointed the *Corrector of the People*; they signifying their consent and opinion that he is a person of integrity and zealous for the real good and reformation of the People.

Febr. 28, 1755, the *Corrector* again visited my *Lord-Mayor*, and had the honour to drink tea at the *mansion-house* with his *Lordship* and my *Lady-Mayorefs*: And then my *Lady-Mayorefs* consented to have her name added to the list; and by the approbation of my *Lord-Mayor* the *Corrector* took the liberty to write at that time next to my *Lady-Mayorefs*'s name the beloved name of Mrs *Elisabetha A—y of N——n* in *Middlesex*, being the true and real name of the *Corrector*'s *predestinated Lady*, to whom the *third Part* of his *Adventures* is most respectfully and most affectionately dedicated under the emblematical or concealed name of Mrs *Elisabetha Whitaker*. It was said at the *mansion-house*, that it might be supposed that this Lady, who is of a most pious and most shining character, would think it an honour and pleasure to promote the *Corrector*'s usefulness. May GOD bless Elisabetha, and in his own time, which is the best time, incline her heart to favour the *Corrector*, and to pave the way to his usefulness; and may his good undertakings be crowned with great success and a divine blessing through JESUS CHRIST. *Amen*.

Without the blessing of GOD all our endeavours will be ineffectual, but the *Corrector* trusts in GOD and depends upon him for help, strength and salvation. Nevertheless it is incumbent on him to use proper means, and to apply to those that have power or influence to concur and co-operate with him; but his real dependence is upon GOD, who will direct, assist and prosper him. He commits his way to the LORD, and trusts in him, for he will bring it to pass.

It is the opinion of the *Corrector*, that he may with humble confidence in his *Majesty's* goodness apply to him for his countenance and assistance; for, if God is pleased to give success to the *Corrector's* designs, it will certainly occasion great pleasure and delight to the *King the father of his People*; for every addition to the happiness of his subjects must be one to his *Majesty's* joys. The *Corrector* dedicated in a most respectful manner his *Concordance of the Bible*, as useful a book as has been published for many years, to the great *Queen Carolina*, whom he therein celebrated, as also his *Majesty*; and having been appointed and admitted Bookseller to *Queen Carolina*, and having chosen that *Princess* for his Patroness, the *Corrector* is naturally led to beg that his *Majesty* may be graciously pleased to be his *Patron* and may supply his *Queen's* place. Moreover the *Corrector's* loyalty and affection to his *Majesty* and his illustrious family has been always zealous, distinguished and sincere.

In the honourable House of Lords the *Corrector* is known to a noble Lord, who is distinguished for many excellent qualities, and is eminent for humanity and good-nature. He hath several times spoke in a kind friendly manner to the *Corrector* at *St James's Palace*, and he lately said that he had read the *third Part of his Adventures*, and liked it very well. Moreover he said that he would do all in his power to promote his darling plan of being *Corrector of the People*. This noble Lord is in great favour with his *Prince*, and is often honoured to preside in the honourable House of Lords.

In the honourable House of Commons the *Corrector* is known to a gentleman of a great character, who has for more years than any of his predecessors presided there with great honour and integrity, as well as with great esteem and universal approbation. The *Corrector* hath visited this great man again and again, who never orders his servants to give a false answer, or to tell what is not truth to those that wait upon him: This excellent person hath declared to several persons that the *Corrector* behaved very genteely and much like a gentleman, and as a person of a good education, and that he likes him prodigiously: That there were many good things in the *Corrector's* *Adventures*, and that he believed he meant well.

May God in whose hands are the hearts of the King, his Nobles and Commons, incline them to favour the *Corrector's* honest desires and designs, and grant him the darling inclinations of his heart, that he may be useful, and be distinguished for doing good in his day and generation, and that all his undertakings may be crowned with a divine blessing through JESUS CHRIST. Amen.



